On the Path of the Beloved

Episode 2 : The Birth of the Prophet

In the Name of Allah, the All-Merciful, the Ever-Merciful. Peace and blessings be upon our Prophet.

This is the second day of Ramadan. How are you feeling? Are you still enthusiastic?

Always keep in mind the six merits of fasting Ramadan, so that when you feel your strength is letting you down, these can lift your spirits up:

1- Forgiveness of your sins.

2- Emancipation from Hellfire.

3- A treasure of good deeds (multiply every good deed by 70).

4- The prayer of a fasting person, at the time of breaking the fast, is answered.

5- **"The Night of Determination is more charitable (i.e., better) than a thousand months" (TMQ, 97:3[1]),** and we have to prepare for it as of today.

6- Allah's delight with his fasting subjects.

We have agreed on our motto: " I will worship Allah, like I have never done before."

We have also put a table comprising six points that the Prophet used to keep in Ramadan, and we have said that women will be in charge of preparing it and handing it to their men.

These points were:

1- Praying the five daily prayers *jamaa,* (in congregation).

2- Keeping family ties or filial piety.

3- Daily charity.

4- A special daily prayer, specifically to be saved from Hellfire and to instigate the revival of our nation.

5- Reading the entire Qur'an.

6- Taking a positive action every day (like guiding someone to the straight path or helping the society).

Today's episode consists of three parts. The first part will talk about the greatness of the Prophet in a few minutes to rekindle our love for the Prophet. The second part will talk about the world before the Prophet. When the Prophet was born, what did the world look like? Thirdly, we will talk about the birth of the Prophet and the name of the Prophet.

Let us start by mentioning a few glimpses of the greatness of the Prophet. There is one ayah that I really like, and which is very touching, especially that we are a few hundred meters away from the house of the Prophet. Allah says what can be translated as, **"And know that among you is the Messenger of Allah." (TMQ, 49:7)**

Is the messenger of Allah among us? The messenger of Allah is dead and here is his tomb. This ayah was not just addressing the companions of the Prophet; the Qur'an is valid for all times. What is the meaning of the ayah then? He is among you with his *sunnah*, with his virtues, with what he left in you, with the great legacy he passed on to you and that will remain till the day of Judgment. **"And know that among you is the Messenger of Allah"**; the ayah in not limited to a small group of people of a certain time in history. This ayah is constant throughout the ages because he left humanity a very rich heritage.

Let me give you an example. Famous people, in any walk of life, are always advised not to make many appearances. Why? The more exposure you get the more obvious your defects become, and your glossy image fades because you are only human.

Except for one person, the Prophet *(SAWS[2])*. He invited people to come and meet him and deal with him as much as possible, because the more contact you have with him, the more you will love him. The only person on earth to have done this is the Prophet, because we are humans and he is human but he is the closest to perfection. The more you know him the more you admire his virtues and respect him. He let the poor live at his doorsteps, not in remote areas, so they got to know him across ten years and their love and reverence for him increased. The Islamic Army that went with him to conquer Makkah, ten thousand men, lived with him for a month, only to love him more, for they could not find in him any defects. The army that went to Tabook, thirty thousand men, was in direct contact with him and they could only love him and respect him and revere him more. A hundred thousand Muslims got to know him in the farewell pilgrimage, he rode on a camel so that every one could see him and said, narrated by 'Abdullah bin 'Amr: The Prophet said, "Convey (my teachings) to the people even if it were a single sentence..." [3] He also Said, "Learn your rites from me…"[4] "It is incumbent upon those who are present to inform those who are absent…"[5] "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter hellfire"[6]

Even at home, we all know that no matter how we try to appear to people, at home our wives know us the way we really are. The Prophet was mostly praised by his wives. Khadijah said about him, "I swear; Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute…"[7] Ten years later Aisha *(RA)*, "His virtues were the embodiment of the Qur'an."[8]

Even his enemies could only praise him. Heraclius, the Roman Emperor, discovered that a man from the land of Muhammad was present in Roman territory. It was Abu-Sufyan, the prophet's most hostile enemy. The Emperor invited Abu-Sufyan, the Prophet's enemy, to ask him about Muhammad. Narrated by Abdullah ibn-Abbas: Abu-Sufyan ibn-Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraysh. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Prophet had signed a truce with Abu-Sufyan and Quraysh. So Abu-Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them into the court, surrounded by all the senior Roman officials. He called for his translator who, translating Heraclius' question said to them, asked, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu-Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu-Sufyan) close to me and make his companions stand behind him." Abu-Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was, 'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that which our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the prophets come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I

would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all apostles are followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet."[9] None of his enemies ever gave him such a testimony.

A boy once asked his father, "Why is it that every time the word Allah is mentioned in the Qur'an, the name of Prophet Muhammad always follows, although all the other prophets worshiped Him?" The father replied, "Because no one has brought reform to earth as much as the Prophet *(SAWS)*."

Let us now move on to the second part. Let us look at the world, but where do we start? Let us see the world, then the Arabian peninsula and finally Makkah. The world was under the power of two great empires, the Persian Empire and the Roman Empire. They were two imperialistic states, and injustice became widespread. Taxes were extremely high, racial and religious persecutions were enforced. Injustice was widespread. People lived in shocking poverty while the leaders lived in opulence. In the Roman Empire, this lead to cruel forms of entertainment such as gladiators fighting lions. The Persians, on the other hand, were responsible for the worst class system ever witnessed in history, with a huge gap between the richest and the poorest; nobility, clergymen, then the worthless mass.

Europe was enduring its darkest ages. Ignorance was widespread and there was even a paper discussing whether a woman was a human being or an animal, whether she had the right to inherit or to own property. Polygamy was common. The English historian Wells said, "The world has never witnessed in its history a darker, worse, more desperate era than the 6th century AD. The world was totally paralyzed, and Europe resembled a decaying body of a giant dead man."

This is the world at the time of the birth of the Prophet. Wells then ends his words saying, “until Muhammad, the Prophet of Muslims, appeared.”

The world was a more hostile place during his time; we have many bases to rely upon. Therefore, we should never lose hope. We should not despair of our situation; we should make the effort. The Prophet started alone and within 20 years he changed the face of earth. Twenty years of planning, hard work, learning and sacrifice. Do you understand now the meaning of the ayah, **“And in no way have We sent you except as a mercy to the worlds”(TMQ, 21:107)**?

Here I would like to point out that this is how all our reference books speak of this era. However, it cannot be so, otherwise these empires would not have risen. The reality is that as generations passed, they brought with them the downfall of these empires. Every civilization has a beginning and an end. And 570 AD was its end.

The empires had their heydays then crumbled, thus Allah sent from our desert a man to bring reform based on truth and justice. The Romans and Persians fell because of injustice and we rose because of justice and fairness. Then the wheel of history turned and we fell when we let go of justice and fairness, and Europe rose because it upheld some of these aspects. This does not mean I approve of everything there. The point is, if we were to say that everything is wrong and we are right, our reform will require a constant struggle with the west. However, it does not need to be this way. You will not find the word “struggle” in the Qur’an but the word “competition”. We want healthy competition based on reform and self esteem.

Let us move on to the Arabian peninsula. It consisted of dispersed tribes in conflict with each other: looting, kidnapping for slavery, etc. As for religion, there were 360 statues of gods on top of the Ka’ba. Some people used to take a square stone for a god, and when traveling they would take a travel-sized pebble as a god for convenience. Others would make a god out of date paste if it were too cold to go to the place of worship. However, when hunger strikes, eating the god might be the only option! Even Omar Ibnul-Khattab did such a thing and when he was asked, “didn’t you have a brain at the time?” He replied, “We did, but we didn’t have guidance.”

Women had no financial rights of inheritance or ownership. A women was even part of the inheritance, except for those of some noble families. Khadijah was not like this nor Amina bint-Wahb. Moreover, the practice of burying girls alive was common. Some companions of the Prophet buried up to seven daughters before Islam, and could never cry enough afterwards for what they had done. Some girls were buried at birth, others at the age of six. Allah says what can be translated as, **“And when one of them is given the tidings of (the birth) of a female, his face lingers ened and he is ever-repressed (with sorrow). He hides himself from (Literally:**

overlays himself beyond) (the sight) of the people because of the odious tidings (given) him, whether he should retain it in degradation or shove it in the dust. Verily, odious is (the way) they judge! (TMQ, 16:58-59).

There might be wisdom behind the death of the Prophet's sons and not his daughters.

When he used to see his daughter Fatima he used to hug her and kiss her on her forehead between the eyes. On his deathbed, she knew before anyone else that he was dying because he could not lift himself up to kiss her.

Can you see the changes the Prophet brought about? Therefore, we should never despair.

Let us see Makkah now. Makkah was an international trade city. All the caravans passed by Makkah. What were the winter and summer caravans? Merchandise came from China to Yemen through the Arabian peninsula and the traders of Quraysh then reached the Levant. Quraysh was the link between the Romans and the Persians. Therefore, it was an affluent city, and its traders were some of the wealthiest in the world.

Makkah was also the centre of religious destinations, because of the Ka'ba. This brought about cultural exchanges and more trade and wealth. Makkah was also a cultural centre of media. Poets used to gather in Akkadh Souk to recite poetry. Moreover, Makkah was the safest place in the peninsula because it was the leading city of the Arabs. Allah says what can be translated as, **"And have they not seen that We have made a sanctuary secure, and mankind are snatched away all round about them? Do they then believe in untruth and disbelieve in the favor of Allah?" (TMQ, 29:67),** and also, "**And thus We have revealed to you an Arabic Qur'an, that you may warn the Mother of the Towns (Makkah)…" (TMQ, 42:7)**

There was also a basic parliament in Makkah called Dar An-Nadwa, where the heads of tribes met to make decisions together.

There were 360 statues of gods above the Ka'ba, but not because the Makkans worshiped all of them. It was more of a financial agreement with the surrounding tribes. The tribes would guarantee the safe passage of their trade caravans from Yemen to the Levant; in return they would be rewarded with a prestigious place for their gods above the Ka'ba. This is all Satan's doing, because he knows that your instincts will guide you to the right path. You would eventually realize that the god is merely a stone. Therefore he links it to your financial interests.

Hence, when the Prophet asked to worship none but Allah, he was jeopardizing their trade, profits, religious leadership and importance. Satan has done it before and is still doing it now: he puts your interests on one hand and the truth on the other. Therefore never put your interests before the truth. Cheating in exams is an example. Teachers may say, "let the poor students cheat". There are no concessions in matters of right and wrong.

I urge the new generations to hold justice in high esteem above all. The disagreement between Quraysh and the prophet was purely to keep their interests.

Take a moment to ask yourselves if you have ever put your interests before the truth.

The universe is based on rightness. Never say that earning a living requires us to do so. Where is justice?

Despite all this, the Prophet will focus on three points and turn them into opportunities:

- He will take advantage of the season of hajj to meet all the tribes and present them with the idea. There is something called a SWOT analysis in administrative science, where you evaluate your strengths and opportunities. The Prophet seized the opportunity. He emigrated to Madinah because he met the Ansar during Hajj.

- The language of Quraysh was understood by all the other tribes.

- The Arabs were free people; they had never been occupied. They were courageous, they had never known humiliation. Therefore, they were capable of revival. Those who have never tasted freedom will never have the resolve, determination or time.

I urge you to teach your children to be free, to be proud, to have an opinion, so that we can achieve a revival. I am not telling you stories about the *seerah* here: this is the vital vein of our nation. Listen to this story carefully

The Prophet was sitting among the important men of Quraysh, and a child was sitting on his right. They were feeling thirsty so he took a jar of water and as the *sunnah* says, he was supposed to start from the right. The Prophet turned to the boy and asked him, "Do you give me

permission to offer a drink to the older people first?" The boy replied, "No, I would not let anyone take my share of your generosity towards me." So the prophet looked at the men around him and said, "This is his right, I will start with him."

This is how we should raise our children.

When Omar Ibnul-Khattab used to walk in the street, children used to run away from him, except one child, Abdullah Ibn-Zubair. Omar asked him, "Why did you not run like your friends?" The child replied, "The road is not so narrow that I need to make way, and I have done nothing wrong to run away." Omar looked at him and said, "This boy will achieve a high status" and he became a Muslim Calif. Our third lesson for today is self-esteem; there will be no revival without pride.

Let us move to the birth of the Prophet *(SAWS).* His personal ID: his name is Muhammad, His grand father chose the name for him. When he was born, his grand-father circumcised him at seven days of age, made a banquet and called him Muhammad.[10] People asked him, "What will you call him?" He replied, "Muhammad" They said in astonishment, "Why did you deviate from the names of his ancestors?" He replied, as if by divine inspiration, " I wanted him to be thanked on earth by the dwellers of the earth, and in the heavens by the dwellers of the heavens."

What is the meaning of Muhammad? It is a hyperbole of the word praised, for a person who is praised so many times. He was also named Ahmad, which is a superlative adjective because no one has praised Allah more than him. His name in the scriptures is Ahmad and not Muhammad, because thanking Allah comes before being thanked.

Allah bestowed on him Al-Fatiha, The Opener, **"Praise be to Allah, The Lord of the worlds" (TMQ, 1:2)**. The Prophet says that he will intercede on the Day of Judgment with words of praise never uttered by anyone before. We also end every task we do with words of praise. The moral is that Allah likes everything to end with words of praise, and since Muhammad is the last Prophet then his name will invoke words of praise. His name is proof of his truthfulness.

On the other hand, praise is related to revival. The frame of mind of a person who wants to create a revival is a positive thankful one. Some religious people nowadays are always wearing a frown, and are easily angered. This is not the attitude needed to make positive change. A thankful person is peaceful and content. He has to have the mentality of Muhammad (*SAWS*).

How about his full name?

Muhammad Ibn-Abdullah, Ibn-Abdul-muttalib, Ibn-Hashem, Ibn-Abd-zanat, Ibn-Abd-Kusay, Ibn-Kilab, Ibn-Murra, Ibn-Kaab, Ibn-Louay, Ibn-Ghaleb, Ibn-Fihr; Fihr was the father of Quraysh and Fihr was a descendent of Ismail (Ishmael), whose father was Ibrahim (Abraham).

The Prophet's great grandfather was Kusay, who united Quraysh. The word Quraysh is derived from taquarrush which means coming closer together. He was also the one who built Dar An-Nadwa, and lead the tribe of Quraysh. After him came Hashem. He went to the Persians and Romans and negotiated with them sending the trading caravans of Quraysh. He also made the agreements with the Arabian tribes. He brought wealth to Quraysh. His immediate grand-father, Abdul-Muttalib, was the one who dug the well of Zamzam to offer water to the Arabs. Leadership ran in the veins of the family of the Prophet. Despite the nobility of blood and the leadership status, the family was not rich. The prophet was therefore, close to the poor, for lacking wealth, and close to the rich for his noble ancestry. Allah (*SWT*) prepared the world, the continent, the peninsula, Makkah and even the Family and first name for the Prophet.

Banu-Umayyah, another branch of the family, were the wealthy side, but they were not popular. On the other hand Banu Abdul-Muttalib were not wealthy but were loved because they helped people.

Therefore, I urge our middle classes not to give up their virtues and values because they are not rich; the Prophet was like you. As for the rich, do not follow in the footsteps of Banu-Umayyah who did not serve their community.

We all know the great story of Abdul-Muttalib. He is the one who stood up to Abraha when he came to conquer Makkah. The first thing Abraha did was to confiscate people's wealth. Abdul-Muttalib went to see him and reclaim his camels. Abraha laughed and said, **"I thought you were coming to negotiate about the Ka'ba that I intend to destroy."** Abdul-Muttalib replied, **"The camels are mine, but the Ka'ba has its Lord and He will protect it."**

Another beautiful aspect of the birth of the Prophet is in this ayah, Allah says what can be translated as, **"Indeed there has already come to you a Messenger from (among) yourselves. Mighty (i.e., burdensome) to him is whatever distresses you. Most eager is he for your (welfare), to the believers (he is) constantly compassionate, constantly merciful." (TMQ, 9:128)**.

What is meant by **"a messenger from among yourselves"?** A prophet from your environment. This also means that we are all related to the Prophet in some way. His grand father, Kinana, was from Yeman, and his grandfather Ibrahim was from Iraq, his grandmother Hajar was from Egypt and he was from Makkah and he lived in Madinah. His father's uncles were from Madinah. His grandfather, Hashem, was buried in Gaza. Hence it is still known as Gaza of Hashim. His descendants lived in Jordan and north Africa, and he lived in the Arabian peninsula. His suckling mother, Um-Ayman, was from Sudan, and his other suckling mother, Halima Assa'diyyah was from the desert.

The Prophet was born on a Monday morning, on the 12th of Rabi' Al-Awwal, corresponding to the 20th of April 570 AD, 50 days before the year of the elephant.

Abraha marched on the Ka'ba to destroy it, and the inhabitants of Quraysh sought refuge in the mountains. Then birds appeared carrying in their beaks stones. The moment these stones touched a soldier, they would cause a skin disease that would burn the skin and send the soldier running in pain. Allah says what can be translated as, **"Have you not seen how your Lord performed with the companions (i.e., owners) of the elephant? Did He not make their plotting go into great error? And He sent upon them baleful birds (in flocks), Throwing against them stones of baked clay; So He made them like green blades eaten (up)" (TMQ, 105:1-5**).

The fact that the incident happened 50 days before the birth of the Prophet is of crucial importance. When people related the story afterwards, they said**, "The Lord protected His house."** Therefore, when Amina was telling her son Muhammad, about the Lord's miracle and the birds, and how his uncle stood up to Abraha, he would ask her about the statues over the Ka'ba, but he would get no answer. The Prophet was born after the year of the elephant to discover the whole truth. When the Prophet was asked once in his youth, **"Do you swear by Lat and Uzza?"** he replied, "I never worshiped them to swear by them." All because of the story of the year of the elephant. Another important side of the year of the elephant is that grave incidents produce great people. We as a nation are going through a grave period and there is no doubt that great people will come out of this. Great people, who will not destroy but restore peace and harmony on earth.

Finally, the birth of the Prophet. It was a natural, ordinary birth, unlike that of Musa (*AS*) (Moses) or Isa (*AS*) (Jesus). After the miracle of the year of the elephant, there where no supernatural miracles, because that age had passed. Now it was the time of scientific planning. Work hard and have strong belief and Allah will arrange for you the means to restore, reform and bring prosperity to earth.

Some people who celebrate the birth of the Prophet say inappropriate things like,
"It was such a great year, that all women gave birth to male babies." How could they say that, when the Prophet himself emphasized the importance of women?

Some even say, **"during labor, our ladies Maryam and Asyah came to help Amina."**
This did not happen. It was a normal birth so that we can grasp the meaning of the ayah in which Allah says what can be translated as, **"Indeed you have already had a fair example, in the Messenger of Allah, for whoever hopes for Allah and the Last Day and remembers Allah much" (TMQ, 33:21)**.

We have come to the end of today's episode so let us recap. We touched on these points:

1- **"And know that among you is the Messenger of Allah." (TMQ, 49:7)**

2- The world before the Prophet:

1. Collapse of civilizations in the absence of justice
2. Not all the western civilization is rejected, we want coexistence not struggle
3. No to desperation: have hope and we will achieve a revival
4. The Prophet's honoring of women.
5. Never put your interests in one hand and justice in the other hand and go with your interests.
6. How to transform your few advantages into opportunities.

We then talked about the birth of the prophet and drew a few lessons:

1- Those who make the revival are people who praise Allah with profusion.
2- Noble but poor families, keep your pride and self-esteem.
3- Grave incidents produce great men.
4- The time of miracles has passed

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[1] TMQ=Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

[2] *SAWS=Sala-llahu Alaihi Wa-Sallam* = All Prayers and Peace of Allah be upon him.

[3] Authentic Hadith. Sahih Bukhari. Volume 4, Book 56, Number 667.

[4] Narrated by Jaber Ibn Abdullah, true hadith, Al Badr-Al-Munir

[5] Sahih Bukhari, Volume 1, Book 3, Number 67

[6] Sahih Bukari, Book of knowledge, Narrated by Ali

[7] Sahih Bukhari, Book 1: Volume 1, Book 1, Number 3.

[8] True Hadith, Al Alabani

[9] *Sahih Bukhari, Book 1, Volume 1, Numbeer 6*

[10] Narrated by Abdullah Ibn-Abbas, Narrated by one person only.

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